

ABSTRACTS

I. Papers from the conference *Port-Royal and the Eastern Christian Tradition*

1. “Pascal and the East”

Georges ARABATZIS

Voulgaris, Pascal and Port-Royal’s Logique

(Voulgaris, Pascal et la Logique de Port-Royal)

Eugène Voulgaris (1716-1806) was a Greek philosopher who was influenced by the Enlightenment; he was also a theologian and a prelate of the Orthodox Church, and notably he was an archbishop at the Russian court. His most renowned work was his *Logique*, published in 1776, which was very close to the *Logique* written by Arnauld and Nicole. Voulgaris is said to have evoked Pascal’s wager during a meeting with Voltaire. It seems less doubtful that Voulgaris tried to go beyond the conflict between scepticism and dogmatism by taking inspiration from positions at Port-Royal but without leaving the established framework of tradition and orthodox piety, notably with regard to the question of the Eucharist. This paper analyses his position in relation to this question as well as his views on Port-Royal’s arguments.

P. Alexander CHISTYAKOV

Grace and predestination in Pascal and in the doctrine of the Orthodox Church

(La grâce et la prédestination chez Pascal et dans la doctrine de l’Église Orthodoxe)

The comparison of Pascal’s ideas on grace and predestination in his *Écrits sur la grâce* with the Orthodox doctrine on this subject shows a profound disagreement between the two. It does not come from a novelty of Pascal’s with the Tradition of the Western Church, but lies in the difference of traditions between Churches of the West and those of the East.

P. Placide DESEILLE

God “susceptible to the heart” according to Pascal and the Eastern Fathers

(Dieu « sensible au cœur » selon Pascal et selon les Pères orientaux)

St Isaac the Syrian, one of the most appreciated Eastern authors concerned with spirituality, defined immortal life as follows: “It is the sensation of God’s things [...]. Nothing resembles the sweetness of the acquaintance of God [...]. He who has found his consolation in God considers the consolation of the world to be superfluous.” We feel close to Pascal’s theory, “God susceptible to the heart”.

In both authors – and Isaac is only the echo of a long tradition – the notion of the heart is quite connected. But, according to Eastern authors, moderated use of discursive reason is not excluded within the order of faith, and the awakening of spiritual susceptibility presupposes a long ascetic effort of purification of the intellect, and only intervenes at a superior stage in spiritual life.

Boris TARASSOV

The order of the heart in Pascal and the Orthodox tradition

(L’ordre du cœur dans la pensée de Pascal et dans la tradition orthodoxe)

In Orthodox tradition and spiritual practices, like in Pascal, the primordial, central role of the heart is emphasized. The heart is the core of human existence, the source of will, the organ of exceptional knowledge, especially of God. The heart’s degree of purity predetermines the quality and the direction of the will between “human” and “divine” (towards love of the self or love of God) and the corresponding actions of the mind. In Russian philosophy and literature, this tradition and logic were transformed. This paper calls attention to the points of intersection, the genetic and typological connections between thought relating to Pascal and Orthodox tradition as shown in the works of Russian philosophers and writers.

2. “*The Fathers of the Church*”

Jean LESAULNIER

The “Hellenist cult at Port-Royal”. Reading Greek at the Liancourt salon.

(La « secte des hellénistes du Port-Royal ». Lectures grecques à l’hôtel de Liancourt)

In 1661, an intense controversy broke out between Claude Lancelot and the Jesuit Philippe Labbé after the latter’s publication of a sharp attack against the *Jardin des racines grecques* and other publications by Port-Royal entitled : *Les étymologies de plusieurs mots françois contre les abus de la secte des hellénistes du Port-Royal*.

Beyond the virulent exchanges, it seemed pertinent to question various friends of Port-Royal. Their remarks, given ten years later, for the most part at the Liancourt salon, were recorded in the *Recueil de choses diverses*. They relate notably to the Fathers of the Church, in particular to the Greek Fathers, but also to several theological points and more precisely to Ecclesiological reflection which brings Port-Royal closer to the theology of Eastern Churches.

Sophie-Aurore ROUSSEL

The presence of the Fathers of the desert in Port-Royal Memoirs. From Thebaïde to the sacred desert

(La présence des Pères du désert dans les Mémoires de Port-Royal. De la Thébaïde au sacré désert)

“Port-Royal is a Thebaïde...” Mme de Sévigné’s words are well-known and are commonly used to evoke the idea of retreat to Port-Royal des Champs. The term, taken up again by visitors to this tame desert, is just as present in the *Memoirs* of those who experienced its harsh nature.

This paper re-examines the double image of desert and garden, and suggests a definition, as regards spirituality, of the “*locus horribilis*”, location of the soul without God, and the “*locus amoenus*”, a location grim in appearance but which is illuminated by grace. It attempts to understand the imagination of the memoir writers, taken between the celebration of the Fathers

of the desert and the temptation of arcadism, between the primitive form of the interview and conferences, and the more worldly models of conversation and the letter.

Pascale THOUVENIN

Translating St John Chrysostom at Port-Royal: Nicolas Fontaine and the accusation of Nestorian heresy, according to unpublished documents

(La traduction de saint Jean Chrysostome à Port-Royal : Nicolas Fontaine et l'accusation d'hérésie nestorienne, d'après des documents inédits)

Nicolas Fontaine's career as translator constitutes an example of the success of Port-Royal publications, and their difficulties, as well as the entanglement of interests at stake. His translation of St John Chrysostom's *Homilies* gave rise to a harsh campaign by the Jesuits, relayed by the censor Edme Pirot, who described it as Nestorian heresy. Pirot ended up getting a retraction from Fontaine which ruined the reputation of the latter in the opinion of his friends at Port-Royal. The accusation of heresy had several very severe consequences on the future of Christian literature coming from Port-Royal. After this episode, translation work there was interrupted and this in turn had serious repercussions on the evolution of spirituality in France.

Hervé SAVON

Duranti de Bonrecueil (1662-1756), friend of the truth, and translator and commentator on St John Chrysostom

Duranti de Bonrecueil (1662-1756), ami de la vérité, traducteur et commentateur de saint Jean Chrysostome

Joseph Duranti de Bonrecueil's hostility towards the bull *Unigenitus* caused him numerous difficulties, and he found refuge in reading and translating the Fathers of the Church, notably the Greek Fathers, who, in his opinion, were superior to the Latin Fathers as exegetes. He translated commentaries on the psalms by Basil of Caesarea, John Chrysostom and Theodoret of Cyr, and composed from them an explanation of the Psalter. He

became particularly attached to Chrysostom. He was an eminent translator of his works, and it is worthwhile to compare his work with that of his predecessors. He took care to accompany his translations with prefaces, and notes which are the equivalent of a commentary. Although he was a fervent admirer of Chrysostom, he didn't hesitate to denounce in his works the existence of semi-Pelagian expressions, before the term had been coined. He is an eminent witness of the reception of the Greek Fathers in the Port-Royal circle.

3. “*Contacts*”

Jean-Marie GOURVIL

An Orthodox reading of Jean de Bernières' Chrétien intérieur and Pierre Nicole's Traité de la Prière

(Une lecture orthodoxe du Chrétien intérieur de Jean de Bernières et du Traité de la Prière de Pierre Nicole)

The conflicts between Church hierarchy and the two radical movements of the modern period, Jansenism and Quietism, gave rise to a large amount of literature. These two movements each show a “profoundly demanding Christianity” (Louis Cognet) which conflict with one another. Pierre Nicole was strongly opposed to Jean de Bernières, as was the latter to Jansensist tendencies. The comparison of the two major works, *Traité de la Prière* by Pierre Nicole, and *Chrétien intérieur* by Jean de Bernières with the Eastern tradition allows us to shed light on the radicalism at work in seventeenth-century devout circles.

Pierre-François BURGER

Abbé Eusèbe Renaudot, Anglican ordinations and ordinations of Monophysite Churches in Africa

(L'abbé Eusèbe Renaudot, les ordinations anglicanes et celles des Églises monophysites d'Afrique)

The arrival in France, particularly from 1685 onwards, of priests from the Anglican Church who were forced into exile by events occurring in their country drove French Catholic scholars to question the validity of their ordinations. Abbé Renaudot's (1648-1720) extensive scholarship qualified him eminently to take part in this historic and theological debate. In putting forward, for the consultations that he gave on this topic, the information gathered by Eastern Christendom, he came back, at the beginning of the eighteenth century, to the argument of the *Perpétuité de la foi* which he extended to the other sacraments. The case of the Ethiopian Church led him to sharply attack the German Ethiopisant Job Ludolf (1624-1704).

Kira KACHLIAVIK

Port-Royal and the Russian schism (Raskol). Blaise Pascal and archpriest Avvakum: comparisons in the context of seventeenth-century religious movements

(Port-Royal et le schisme russe (Raskol). Blaise Pascal et l'archiprêtre Avvakum : mise en parallèle dans le contexte des mouvements religieux du XVII^e siècle)

The seventeenth century was one of religious revolution in the history of classical Europe. In France, the French School of spirituality, Port-Royal and Jansenism led to the birth of the basic theology of Pascal's *Pensées*. In Russia, the religious conflict of 1653 led to the *Raskol* schism in 1666, described by Père Chaunu as "super-Jansenism".

The circles of "God's fervent", then of the Old Faith, produced ascetic heroes of which Avvakum, "mad in Christ", inspired author of *La vie de l'archiprêtre d'Avvakum, écrite par lui-même*, is the most striking figure. His Baroque text, praise for the "True Faith", displays a style very similar to Pascal's.

Both of them are key figures of the apologetic approach in the seventeenth-century religious context.

Jacques M. GRÈS-GAYER

The Sorbonne and Russia, 1717-1728

(La Sorbonne et la Russie, 1717-1728)

In June 1717, on the occasion of a visit to the Sorbonne by Tsar Peter the Great, a group of doctors from the Paris Faculty of Theology presented him with a report intended to encourage the reunion of the Russian Church with the Latin Church. Although sceptical, the Tsar had the members of his synod reply, with the result that exchanges carried on for a period of about ten years. This paper sets out to piece together this episode, and interprets this “proposal of union” in the light of historical and dogmatic facts at that time.

Adrienne CHARMET-ALIX

The Orthodox temptation for Jansenists, the Jansenist temptation for the Orthodox

(La tentation orthodoxe chez les jansénistes, la tentation janséniste chez les orthodoxes)

This paper focuses on the connections between Port-Royal and orthodoxy since the eighteenth century, not as regards theology but in studying the personal relations between certain members of the Jansenist network and the Orthodox Russian Church.

To begin with, it is structured around two priests, Jacques Jubé who made a trip to Russia in the second half of the eighteenth century, and above all Abbé Guettée, one of the main officials of the Parisian Jansenist network of the 1850s, who entered into the Orthodox Church in 1860 following a long conflict with his Catholic superiors.

The mutual intellectual interest between Orthodoxy and Port-Royal in our time is then evoked, notably through key figures such as Pierre Pascal or Gabriel Matzneff.

P. Jean DUBRAY

The ecumenical dialogue with Greek and Russian Orthodoxy in the work and correspondence of Abbé Grégoire.

(Le dialogue œcuménique avec l'Orthodoxie grecque et russe dans l'œuvre et la correspondance de l'abbé Grégoire)

While preparing the publication of *L'Histoire des sectes*, Grégoire, when tackling the problem of relations between the Catholic Church and the Orthodox Church, was keen to fall within the Port-Royal tradition, and consulted Arnauld as much as Boursier or Jubé. He took an inventory of the institutional particularities of the Orientals which, according to him, didn't present any major obstacles for the reunification of the Churches.

Grégoire then endeavoured to make an inventory of and analyse all subjects of dissension between the two opponents, striving to smooth away anything that could be defined as such, before embarking on a vast enquiry on religious cults which had developed within Orthodoxy. Finally, this paper evokes Grégoire's passive correspondence with several Russian theologians or prelates.

4. "Theology and spirituality"**Bernard CHÉDOZEAU**

Why Port-Royal turned to the Eastern Churches on the subject of the Eucharist (approximately 1665-1715)

(Pourquoi Port-Royal a recours aux Églises d'Orient sur le sujet de l'Eucharistie – 1665-1715 environ –)

In 1664, Pierre Nicole published in 1664 his *Perpétuité de la foi de l'Église catholique touchant l'Eucharistie* (petite Perpétuité) against the Calvinists who upheld that Church doctrine on the Eucharist had changed between the ninth and the eleventh centuries. The minister Jean Claude's reply, affirming that the Orthodox Churches shared the Calvinist belief of real absence prompted Antoine Arnauld to react in the *Grande Perpétuité*. For this,

he turned to the Eastern Churches. Eusèbe Renaudot continued the investigation up to the eighteenth century.

Port-Royal's longstanding relationship with the Eastern Churches played a large part in three areas: doctrinal, political and religious. However, like its work on the Bible, Port-Royal's work on the Eucharist was occulted by the official Church.

Michel STAVROU

The primitive sin in Orthodoxy and at Port-Royal

(Le péché des origines dans l'Orthodoxie et à Port-Royal)

Port-Royal's noteworthy interest in the ascetic writings of the Eastern Fathers led to research on whether the Jansenist movement had been influenced by Greek patristics in its understanding of primitive sin. Examination of their writings on this issue shows that authors at Port-Royal went back to the dogma according to which, through Adam's Fall, man inherited a mortal and corruptible condition. This dogma is accepted in the harsh spirit of Augustinian spirituality, with the decisive reorientations which he passed on to the Christian West: in being born guilty of having sinned "through Adam", all men are destined to be damned if they do not receive the grace of election. Port-Royal could not put this doctrine into perspective in relation to the more optimistic approach of the Greek Fathers, turned towards deification, but this radical Augustinism was quite widely shared in the Church in France in the seventeenth and eighteenth centuries.

Alberto FRIGO

The portrait at Port-Royal, between resemblance and icon

(Le portrait à Port-Royal, entre ressemblance et icône)

In sixteenth and seventeenth-century art treaties, the question of the portrait occupies an essential place, in particular in those which aimed at fulfilling the precepts laid down by the Council of Trent on religious painting.

How should we take into account and acknowledge, at the very heart of sacred art, such a clearly hedonistic genre? The question becomes even more acute in the Jansenist context, where the precept of concealing the "self" is central. The solution for many authors, and which Port-Royal seemed to accept, is that of renouncing resemblance in order to construct another model of representation. The theoretical model is that of the veil of Veronica, an icon of the face of Christ which manages to represent him in his truth, without going through a real representation.

5. Conclusions

Jean MESNARD

There is an obvious dissymmetry between Port-Royal and the Eastern Churches. The latter could not know very much about Port-Royal, and especially about how to distinguish it from standard Catholicism. On the contrary, in the intellectual and learned environment of the French monastery, numerous occasions were found to focus attention on Eastern Christianity. However, Port-Royal at its height remained largely unknown to the Orthodox world. In fact, only one meeting took place, concerning the famous *Perpétuité de la foi*.

To go further in our research, we had to give up viewing the situation in the perspective of a temporal agreement, and, by taking Port-Royal as the centre, go back through time : to wonder about what, in the Eastern tradition, could have cultivated the doctrine and piety drawn up at Port-Royal, and, on the contrary, by taking the French monastery as the starting point, wonder what, in the work which was being built in the background, held attention, gave rise to admiration and enriched the culture of the Orthodox faithful.

6. Appendices

Michel STAVROU

The Confession de foi by patriarch Dosithée of Jerusalem (1672)

(La Confession de foi du patriarche Dosithée de Jérusalem, 1672)

By being received in numerous Bishops' Councils of local Orthodox Churches, Dosithée's *Confession* became one of the symbolic texts with dogmatic content which enjoyed great authority in the Orthodox Church. Approved by the councils of Jerusalem and Constantinople in 1723, as well as by the four Eastern Patriarchies, it was translated into Russian and published in Saint Petersburg in 1840 by the Holy Synod as a dogmatic text of major reference. Because of its dogmatic importance, this text was translated and published numerous times.

Andrée VILLARD

The deserts of Syria: the translation of the Histoire Philothée by Arnauld d'Andilly

(Les déserts de Syrie : la traduction de l'Histoire Philothée par Arnauld d'Andilly)

When he retired to Port-Royal, Arnauld d'Andilly wanted to demonstrate his withdrawal from the world with an authoritative work. The *Vies des S. Pères des Déserts*, approved in 1647, was published up to 1653. At the heart of the two volumes which bring together the translation of writings by the most celebrated Fathers of the Church was presented the first French translation of Théodoret's *Histoire Philothée*. Arnauld d'Andilly contemplated his own salvation, of course, but he especially answered the wishes of a large readership by presenting it with the heroic troop of ascetics of the Syrian deserts, consumed with the love of God. The only criticism we can have against the Patriarch is to have sometimes preferred a certain propriety and the elegance of his beautiful French language to Theodoret's naïve and impassioned language.

Thérèse MONTHÉARD*Père Guettée (1816-1892), witness for Port-Royal**(Père Guettée (1816-1892), témoin de Port-Royal)*

At odds with the church authorities of his time, Père Guettée had a singular career which deserves our attention. This Jansenist priest who converted to Orthodoxy was an important Church historian and a relentless polemicist who refused to rest in fighting the positions of the ultramontane clergy. His work remains a reference among literary works hostile to the papacy.

7. Varia**Olivier ANDURAND***The posthumous triumph of the Great Arnould: the Pichon affair (1745-1750)**(Le triomphe posthume du Grand Arnould : l'affaire Pichon, 1745-1750)*

Jean Pichon, a Jesuit from Lorraine, published in 1745 a book entitled *L'Esprit de Jésus-Christ et de l'Eglise sur la Fréquente Communion*. In the years after the publication of these twenty theological discussions, a part of the episcopate fought against Pichon's morale, quickly defined by the *Nouvelles Ecclésiastiques* as "pichonisme". The Pichon affair was an excuse for many prelates to take part in the Jansenist battle. Sides were reformed, but with stances which were sometimes disconcerting, proof once again of the complexity of this dispute and of the importance of the bishops' personalities.

Pierre GASNAULT

The eulogy of Martin de Barcos by dom Antoine Rivet

(Éloge de Martin de Barcos par dom Antoine Rivet)

A manuscript at the National Archives taken from preparatory notes for a historical dictionary prepared by the Order of St Benedict gives a description of Saint-Cyran Abbey by dom Antoine Rivet. This text, which is particularly concerned with the reform supervised by Martin de Barcos, gives us a more complete description than the one given by the same author in the *Nécrologe*.

Patricia TOUBOUL

Is laughter devout? Logical foundations, theological arguments, and practical consequences in Pascal's eleventh Provincial Letter.

(Le rire est-il pieux ? Fondements logiques, arguments théologiques, et conséquences pratiques dans la 11^e Provinciale de Pascal)

Accused of “making a mockery of holy things”, Pascal, in his eleventh *Provincial Letter*, undertakes to defend himself by carrying out a conceptual analysis of laughter, in order to teach a thing or two to the Jesuits who straightaway mixed up laughter with frivolity, and likened it to a gratuitous and selfish recreation. It was a matter of showing that laughter is nothing less than an univocal reality; in other words, no definite meaning, and therefore, no moral value is naturally tied to it. Therefore, a redefinition of laughter was essential to show that it is possible to laugh with solemnity, and that consequently, laughter in itself is neutral, or better still, that there are only “laughters”, plural, dependant on variable situations and intentions.